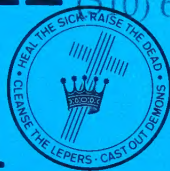


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"What I say unto you I say unto all, WATCH."—Jesus

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

The Quality of Progress

ERWIN D. CANHAM

The concept of progress—the notion that somehow or other steady betterment is taking place for individuals and for society—is being increasingly questioned. It is not that people talk sentimentally of the "good old days." They have always done that. It is that for the first time in many centuries the forward movement of all human society is seriously doubted.

This advent of disillusionment should not dismay us. It gives a great opportunity for redefining the terms of progress—terms that have not really been questioned since at least the beginning of the industrial revolution two centuries ago.

Humanity today, disturbed by many of the things which had seemed to be progress, is increasingly ready to see that progress (and, indeed, growth) cannot be measured merely in quantitative terms. Progress is not the piling up of material goods or wealth, not the awesome swelling of populations, not the ubiquitousness of

communication and entertainment, not even the fantastic accumulation of the stockpile of knowledge. Indeed, progress viewed quantitatively has reached the danger point: too many things, too many people, too heavy a strain on the environment's self-purifying capability, and so on, up to the splitting of the atom and the challenge of nuclear armaments and nuclear power.

To perceive that progress must be viewed qualitatively is to introduce a new dimension. It is to shift from *more* to *better*. Fundamentally, it is to see that progress has to be measured in spiritual terms if it is to have reality.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, identified the true touchstones of progress as the spiritual, the inspirational, the immortal. "Progress takes off human shackles," she writes in *Science and Health with Key to the Scriptures*. "The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal."¹

What constitutes spiritual progress for the individual is clear. It is the deepening of thought and perception, the demonstration of good in daily living. It is awareness of the needs of others, of the application of Christ Jesus' Golden Rule, "As ye would that men should do to you, do ye also to them likewise."² It is selfless. It is dynamic, ever growing Spiritward.

Thus in individual experience every element of change, of so-called progress, needs to be measured by the yardstick of the amount of good unfolded. *The American Heritage Dictionary* gives one of the definitions of "progress" as "unfolding," a definition pointing to the scientific fact that the elements of progress, of good, are always there and simply have to be perceived. Development of a better standard of living depends upon the awareness of abundance springing from the love for God and men and cannot truly be measured in material terms.

In collective experience, too, progress should be measured by the total amount of good manifest in a society. The measuring process is not simple. Material wealth is often delusive. For example, the societies around the Persian Gulf are immensely rich because of oil. Gleaming cities have arisen in the desert, sleek auto-

mobiles purr, luxurious consumers' goods abound. There is also better housing, better food perhaps, more schools, better sanitation. Much progress, by any human measurement. But there are also problems. Is there more sharing, is there closer adherence to respected and tested standards, is there more true happiness than before? Does the breaking of millennially old social patterns result in a better society? Perhaps it may, but not without grave questions that cannot be answered yet. Apparent human and material progress fails fully to satisfy.

So it is with the impact of all material progress everywhere. Every material step needs to be evaluated in spiritual terms and justified—if at all—by the accompanying evidence of unfolding spiritual good. Mankind is only gradually becoming ready for or capable of so rigorous a test. But an awareness, an awakening, is coming. Today throughout the world the need for a deeper scrutiny of progress is apparent.

The burden of proof is upon those who have equated *more* with *better*. Even in the newly emerging but still needy societies a little development, a little prosperity, have often resulted in more greed, more inequality, more inhumanity of person to person. This is not to say that these needy societies have no right to better material conditions. Of course they do have. But they, like the developed societies, have to ask the stringent questions: What is genuine progress? Whence does it spring? What are its terms?

Three terms used in Christian Science to describe God—omnipotence, omnipresence, and omniscience—provide a convenient standard by which to measure the claims of material progress.

Omnipotence affirms the infinite all-power of God. Physical power, material power, has been growing fantastically. The escalation of physical power in some two centuries, from the waterwheel, the draft animal, and the windmill to the atomic reactor is hinting omnipotence with a vengeance. This material imitation, with all its social benefit in lifting the physical burdens of toil from human backs and extending all sorts of social capabilities, nevertheless presents dangers of possible total warlike destruction, exhaustion of limited resources, and grave pollution of the environment.

The spiritual counter fact is the inexhaustibility and beneficence of God's infinite resources. Omnipotence is all the power there is.

The more one understands God's law of omnipotence, the better one is equipped to cope with needs in viable human terms. The essential link—the human footsteps through which the idea of omnipotence is brought to expression—calls for the need to behave wisely, to avoid waste, to manifest intelligence.

Omnipresence, the second great characteristic of Spirit, is hinted at materially by the breathless speedup of transportation, faster than the speed of sound, and of communication by which words and images may be shared by all humanity simultaneously. Yet these marvels carry with them hazards and abuses. The real test is what we do with the minutes speed may seem to gain.

The spiritual fact of omnipresence is not found in human travel or communication but in the ever-presence, everywhere, of God. Knowing His presence, we know that no evil, no crime nor violence, no abuse of usefulness, no debasement of progress, can really be present.

Omniscience is mimicked by the stockpile of knowledge, which has doubled every twelve or fourteen years during the last two centuries. There is no gainsaying the tremendous amount that mankind has learned about the physical universe, from the microscopic to the infinite. But valuable knowledge is often adulterated by useless speculation. The stockpile contains a great deal of useless knowledge, of false knowledge, of vain and specious human wanderings.

The spiritual fact of omniscience is the allness of Mind, and God's infinite wisdom expressed by man. An individual understanding of God is thus the only way to come by the human wisdom needed to make right decisions.

It is not necessary to give up the ideal of progress. Far from it. Mankind must advance, but true advance must be in the knowledge of God. It is deific law that humanity should advance. But it is desperately necessary, above all today, to advance to the "higher plane of action" with which Mrs. Eddy identified progress. This very elevation, which enables us to scrutinize knowledge with the aid of wisdom, is precisely the phenomenon of thought rising "from the scholastic to the inspirational."

There is still a great deal of material progress to be made. It can be made as we shift our terms from matter to Spirit. A large

part of the human race goes to bed hungry every night, lives under unworthy conditions, is stifled by ignorance and illiteracy. Even in the advanced societies there are crying human needs. For at least four-fifths of the human race the need for material progress is grimly palpable.

But the fulfillment of human needs—the true advancement of progress—can no longer be defined in merely material terms. Bold and drastic questions must be asked and answered:

Am I, individually, perceiving that my progress is linked to and bounded by my understanding of God?

Do I consciously apply this understanding of God when I seek a decision about any human problem?

Are these decisions turning from the mere gratification of personal human need or want toward the serving of the general good and the spiritual real?

Have I weighed in the scales of divine law the consequences of daily human decisions?

Am I striving to look deep into the inwardness of things, measuring true value in rigorously spiritual terms, hence establishing the quality of progress?

Am I freeing myself—by turning to God—from the mesmerism of materialism, sensuality, violence, greed, selfishness, which fill the air and would pollute it more than noxious gases?

Progress, therefore, both individual and collective, depends upon individual spiritualization of thought and action. In the eloquence of Proverbs: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."³

From the ashes of "things," one's experience can rise to the glory of "thoughts." Then, in Mrs. Eddy's words: "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress."⁴

¹ *Science and Health*, p. 256; ² Luke 6:31; ³ Prov. 4:7; ⁴ *Science and Health*, p. 506.

Progress in Healing

CARL J. WELZ

Watch the drops of water in a fountain. They rise rapidly from their jets, then slow down until they reach a point where they begin to fall backward. Some of them are soon caught again in the upward stream and bob up and back, but none go beyond the height determined by the pressure at their source. Our progress in healing seems to be like that.

First learning of the healing power of Christ, Truth, as revealed in Christian Science, we soar mentally and spiritually. But after a time, instead of accelerating to greater heights, we too often tend to slow to a point where we are satisfied to keep our human situation from getting worse. Then, when a more-than-routine problem arises, we wonder why we do not meet it. Or, seeing the need for better healing work, we begin to theorize on methods and techniques for applying what we know. But revised methods and techniques give us only a temporary revival of inspiration and success, unless there is a change in our recognized source of thought.

We are told in the Bible that Jesus' disciples failed to heal a young man of violent seizures. Asked why, Jesus did not give a critique of the disciples' healing methods. He said, "This kind goeth not out but by prayer and fasting."¹ Today, when confronted by diseases difficult to heal, do we pray and fast? Or do we theorize on what the human mind should do in the practice of what we already know of spiritual reality?

Not that methods have no importance. They have. But only as they come out of spiritually motivated, rather than humanly motivated, thought. The source of our thought determines how far our methods will take us toward the kind of healing work done by Jesus.

It is important to understand the Science of divine Truth and the system by which Truth can be applied to the false beliefs which

cause the human self to err and to suffer. It is valuable to realize clearly that disease is unreal because God, good, made all and it is all good; that because God is Spirit, all His creation is spiritual; that matter, the opposite of Spirit, is the objective and subjective state of mortal mind; that holding thought to the reality of man as God made him brings into conscious experience the truths which destroy the errors of this so-called mind; and that God's law empowers and sustains every thought of perfect goodness to the exclusion of thoughts of sin, human conflict, and disease. But when we find our efforts to use the truth becoming difficult or seem to notice a decline in their effectiveness, it is time to look at our thought and ask, What is its source?

Progress at the point where we are demands progress at the point where we begin. And in Christian Science we find where we begin through prayer. Prayer is not the mere repetition of words, or even the repetition of thoughts. It is much more than the denial of evil and the affirmation of good, or the contemplation of statements of divine or absolute truth as opposed to the human or relative. Prayer is conscious desire for a life that expresses God, divine Life and Love.

When we really pray, we turn away from a material sense of life and seek the spiritual. At the beginning of our experience with Christian healing we may fervently desire a more spiritual sense of things. (Perhaps suffering has made the material sense of things unbearable.) But having gained some altitude and having overcome the worst of our discomforts—even though we may consider ourselves devoted adherents and proponents of spiritual healing—we too often lose interest in progressing spiritually. We tend rather to formulate our desires in material terms and expect the Science of Christ, Truth, to help us achieve them.

Letting go of our wants, trusting that the Father-Mother of all will lift us to a higher viewpoint, we may discover that much of what we desire is not worth the trouble and turn our attention and our efforts in new directions. Actually all good is already done, for it is God's doing. As our desires are elevated toward the point where they include only spiritual things, we will find them more and more coinciding with the reality of God's creation—already fulfilled. Mrs. Eddy assures us, "Desire is prayer; and no loss can occur from

trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.”²

Consider for a moment what we might do if symptoms of a disease do not yield to our prayers. Perhaps we have denied every symptom as unreal because the all-Mind, God, never conceived, created, nor permitted anything that does not express His qualities. We have insisted that good is ever present because God, good, is All. We have searched our thought to see if we might be entertaining thoughts of ourselves or others that are not good, and we have worked faithfully to replace such thoughts with the true idea of God. We have acknowledged God as cause and perfect goodness as the only effect. And so on—but the disease persists. What then?

We need never be discouraged. We can always submit our desires to the one source of true thought. And trusting that source—God—we can experience the molding and exalting power of Mind. Then our desires will reach higher, where their fulfillment is a fact.

How do we know what to long for? In Matthew 5 we find the verses called the Beatitudes. These spell out for us the states of thought that are blessed of the Father-Mother God. Poverty of spirit, meekness, mercy, purity of heart, are some. Through these qualities we can unite with the divine purpose. The Beatitudes point the way to progress in realizing our status as children, or ideas, of the one Mind. They even show the way of selflessness in human relationships: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.”³ How much we have to learn from the master Christian regarding trusting God with our desires!

Through higher understanding of metaphysics we will find answers to the world’s most pressing problems—problems that now lack solutions because of mankind’s failure to discern the realities of God’s creation. Diseases now thought incurable, economic conditions believed inevitable, population problems regarded as insoluble, and so on, will yield as men and women begin to see beyond the apparent material world and its personalities to spiritual identity.

Mrs. Eddy writes, “Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love.”⁴ Efforts

to discern this spiritual identity will succeed only as metaphysical thought reaches higher. And this elevation comes through prayer. Simple yearning, longing, desire for whatever is true of God and man receives the blessing of the Father-Mother. And this blessing is limited only by the degree to which we pray and fast—seek spiritual reality and deny materiality, work selflessly to gain immortality and reject mortality.

As Jesus said, "With God all things are possible."⁵ When faced with a difficult problem, we can pray for the understanding that Spirit, God, imparts. As we do, we will experience the inspiring, enlightening, strengthening power of the divine Mind. Instead of merely talking to ourselves about absolute reality, more and more we will behold that reality. We will find our thoughts coming with renewed force, our views of such things as life, substance, identity, body, reaching new heights. And we will progress steadily in our ability to heal.

¹ Matt. 17:21; ² *Science and Health*, p. 1; ³ Matt. 5:11, 12; ⁴ *Science and Health*, p. 477; ⁵ Matt. 19:26.

No standing still or backsliding

Progress—The Evidence of Perfectibility

JACK EDWARD FOSS

Was Christ Jesus making an impossible demand on the multitudes to whom he preached when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?¹

These words of the Master are from what has come to be called the Sermon on the Mount, and a study of their context in the fifth chapter of Matthew shows that Jesus was pointing to the need of rising above the imperfections of a limited, human sense of love to the expression of the boundless, all-loving nature of God.

He especially emphasized the impartiality of divine Love and compared the blessings constantly emanating from the Father to the sunshine and rain, which nourish everyone, not just a select few. Jesus spoke of mankind's need to learn perfect love, which is without discrimination. As long as our loving thoughts and feelings flow freely to friends but are withheld from so-called enemies, we have need of perfecting ourselves in love.

Christian Science awakens in human consciousness an awareness of the absolute perfection and purity of God, a perfection and purity that simply cannot be adulterated, compromised, or tarnished. God's unimpeachable goodness is "from everlasting to everlasting,"² and the true man is the expression of this unremitting goodness.

In *Science and Health*, following a paragraph with the marginal heading "God's allness learned," Mrs. Eddy writes: "Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition,—man's perfectibility and the establishment of the kingdom of heaven on earth."³

The standard of Christian Science is the highest possible one: perfect God and perfect man. Without this standard, whatever goals we may set for ourselves will not be worthy of our true potential. Spiritual progress is possible and perceivable only when we abandon imperfect, man-made standards and adopt the Christly goal of learning perfect love. The aspiration toward spiritual perfection grows as prayer and Christian living purify our motives.

In one of his letters to the church at Corinth, Paul said: "When that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."⁴

Scientific reasoning begins with "that which is perfect"—God, Mind, the only cause. Whatever a limited, personal sense of things may say to the contrary, the most achievable, satisfying, and realistic life goals are those that derive from our awareness of man's completely spiritual, completely perfect nature as the reflex image, or idea, of infinite Mind.

We can accept God's immutable standard of perfection without insisting on a complete comprehension of infinite Truth here and

now. The Lord's Prayer teaches us to ask for *daily* bread, and the heavenly manna that fed the Israelites in the wilderness was also a daily supply, which could not be hoarded. The prayer given by Jesus to his followers and the lesson of the sustenance provided in the wilderness teach that we can expect to receive inspiration according to our need and our ability to assimilate it. "He that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."⁵

Spiritual inspiration is the source of human progress, and God's plan for our progress unfolds step by step as we seek Truth and learn to look to Spirit rather than matter for our substance. One of the dictionary definitions of the word "career" is "a course of continued progress," and this is precisely what we find ourselves embarked on when we learn to subordinate personal ambition and self-will to the unerring direction of spiritual sense.

Like Saul before his conversion on the road to Damascus, we may have our share of wrongheadedness, and we may "kick against the pricks"⁶ until pride and worldliness—perhaps even zeal in pursuing false goals—are brought low and yield to the Christly imperative. Mrs. Eddy writes: "Saul of Tarsus beheld the way—the Christ, or Truth—only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed." And further on she continues, "He beheld for the first time the true idea of Love, and learned a lesson in divine Science."⁷

The new man, Paul, who emerged from this experience was ready to begin his true career—his "course of continued progress"—which would involve spiritual pioneering and achievements of love that would have been unthinkable to Saul the Pharisee.

What Christian Science brings to our lives is not a fairy-tale, "happily-ever-after" ending—a condition of static perfection that exists like a still photograph throughout eternity, or a flawless but dead specimen preserved in amber. The perfect wholeness and peace it inspires us to seek are not a finality in the sense of an ultimate plateau of inactivity. Love is ever active. To be at one with God is to be in harmony with the activity of divine Mind, which is as vital as it is peaceful. "God rests in action," Mrs. Eddy tells us. And she concludes the same paragraph, "The highest and sweetest rest, even from a human standpoint, is in holy work."⁸

God, good, is omniactive, and His offspring never retire from the "holy work" of expressing Love and Truth in increasing measure. Not one of infinite Mind's ideas is redundant. There is always a need and purpose for each of His children. There is no standing still or backsliding in the dynamics known to Spirit—there is no declination from the meridian of perfection.

¹ Matt. 5:48; ² Ps. 90:2; ³ *Science and Health*, p. 110; ⁴ I Cor. 13:10, 12; ⁵ Ex. 16:18; ⁶ Acts 9:5; ⁷ *Science and Health*, p. 326; ⁸ *ibid.*, pp. 519-520.

No need to give up

You Can Progress

MARY WALLS KUHL

God's law of progress governs the universe and everything in it. This law encompasses man. No one can escape from its might. There isn't a place or situation outside its infinitude. Stagnation or retrogression are impossibilities in God's kingdom. No limiting belief, prognosis, or diagnosis can elude nullification by omniscient Principle, God.

Paul points out the road to spiritual progress when he says, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness."¹

It sometimes seems that people are either inching too slowly uphill toward good or sliding too quickly downhill toward evil. Improvement seems difficult or impossible. So they give up. But Christian Science teaches that God's law of progress governs man with absolute authority. Therefore ability to advance belongs to everyone regardless of present situation or past experience. It's an integral part of man's being as the expression of God. Intelli-

gence quotients, brain structure, mental or physical deficiencies, have no real bearing on one's potential for progress.

Progress is not a structure of peaks and recessions when man's continuous, universal reflection of divine power is understood. One's limited, material view of himself may impede his expression of this power until he gains the understanding by which he is able to view himself rightly—that is, spiritually. Then the limitations he has accepted for himself dissipate. It may seem that these limitations have been placed on him by a parent, a teacher, or society. But of themselves these so-called laws are powerless to affect one. Any influence they appear to have comes only when we accept them as true.

We all—in the reality of scientific being—have the same unlimited source and supply of intelligence in Mind. God doesn't give one of His children the capacity to outperform another. He doesn't create underachievers or overachievers, but perfect, complete ideas.

As our understanding of God deepens through prayer and the study of the Bible and Mrs. Eddy's writings, we come to love Him more. And our concept of our own individuality expands proportionably to our understanding. We learn that man is inseparable from God, good; that whatever is mortal or material can in no way interrupt or destroy this relationship. The Bible declares, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."²

Our daily lives will show what we're gaining from our pursuit of Truth—if this pursuit is not just an intellectual exercise, knowledge for the sake of knowledge. Mere intellectualism inhibits spiritual advancement. The spirit of the Word needs to be captured and used.

Being obedient to the Ten Commandments and yielding to no other influence but the divine show spiritual maturity and are worthy of one's best efforts. Dissatisfaction with anything but spiritual good in oneself dispels the tendency to accept second best and points one in the direction of success.

Progress should be painless. One occasionally hears the expression "growing pains," or "being stretched," denoting discomfort

from learning something new or facing a challenging situation. But as we mature in our comprehension of spiritual things, false beliefs or old habits fall away naturally. Clinging to the familiar when we're ready for advancement makes us uncomfortable. Resistance to God's will, disobedience to divine law, always brings suffering. Harmony accompanies obedience to it.

An objective look at our life will tell us whether we are actually going forward or standing still. What are our goals in life? Do they demand self-improvement? Or do they rationalize self-satisfaction and a desire to get more matter? Merely matter-based objectives won't do much to help us go forward or keep us happy. They retard genuine progress and prevent us from seeing our need to improve. Mrs. Eddy warns, "A false sense of what constitutes happiness is more disastrous to human progress than all that an enemy or enmity can obtrude upon the mind or engraft upon its purposes and achievements wherewith to obstruct life's joys and enhance its sorrows."³

Materialistic, nonprogressive thinking can take many forms. Apathy would tell us we don't want to do better. Discouragement would say we can't. Ignorance would tell us we don't know how. These attitudes are mortal untruths, powerless to convince or hypnotize us when we face them and know they lack spiritual foundation. Understanding and affirming the power of omnipresent Mind neutralizes and annuls these would-be forces.

An attitude of complacency in one's present situation, however pleasant it may be, shows a need to better understand one's true identity. The Preacher says, "God hath made man upright; but they have sought out many inventions."⁴ We can always improve. Grasping the relationship of perfect God and perfect man in Christian Science destroys these inventions, or false mortal beliefs, which claim man is a sinner, subject to disease and discord, and doomed to die.

Christ Jesus expressed his God-given identity more completely than others have. Yet he was confronted with tremendous difficulties. In his night of prayer in Gethsemane, right before his crucifixion, when his disciples deserted him by sleeping, prayer sustained him. He was able to silence his will for his Father's. This prepared him for victory over the cross and tomb, and eventually

for the most progressive step of all: ascension. As hard as the garden ordeal was to bear, Jesus gained divine impetus for the challenges before him by turning to God, and he was able to make them opportunities for spiritual progress, to prove deathless Life.

Silencing one's own will and opinions about what is right or wrong is necessary if we are to advance. Thought that is spiritually open to God's will receives God's direction. It's not always easy to yield unresistingly to His will. However, God doesn't require anything of us that is unattainable. Eventually every discord will be overcome. Not by death or procrastination or turning away from our problems, but through receptivity to the Christ, Truth, the very presence of God, which sustained Jesus and sustains us.

Adopting more spiritual values is a sign that we're progressing Spiritward. Rather than blindly grasping for something we believe we lack, we strive to gain greater clarity in our understanding of our true, complete identity—which is already established in Mind—and then to express it. Mrs. Eddy speaks of the rewards of doing this. She says, "The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death."⁵

Instead of trying—from a supposed standpoint of mortality and imperfection—to make ourselves into better people, we need to let God be expressed in us and so glorify Him. Jesus commands, "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁶ Isn't this really the truth that we are already perfect in every way? As we work to apply his command to our daily living, we'll find that whatever we do will be done better than before, and will be done well—a certain indication that we are progressing.

¹ Eph. 4:22-24; ² II Tim. 2:15; ³ *Miscellaneous Writings*, pp. 9-10; ⁴ Eccl. 7:29; ⁵ *Science and Health*, p. 317; ⁶ Matt. 5:48.

*Ye are all the
children of God by faith
in Christ Jesus.*

Galatians 3:26

Have I Gone Far Enough?

EDWIN G. LEEVER

An individual wants to be healed in Christian Science. He reads the Lesson-Sermon in the *Christian Science Quarterly*, goes to church, maybe even has a Christian Science practitioner pray for him, and lives what to him is an exemplary life. And yet, healing doesn't come. Why?

Humanly going through all the motions does not automatically guarantee Christian Science healing. The kind of thoughts we've actively or by default let control our consciousness determines our well-being. So what we've got to do is straighten out our thought. An individual wanting to be healed can ask himself, "Have I gone far enough in doing this?"

It's true we do have the right to expect improvement in our harmony and health when we are humanly doing what is right. But should our complete healing be delayed, let's face it: we haven't gone far enough.

How can we go further? By starting with God and staying with Him. In Christian Science we learn that the only basis of true being is God, Spirit, from whom only good comes. He is all there is, and in that allness there is nothing else—no evil, no sin, disease, mortality.

Building out from this kind of basis—a divine, spiritual basis and not merely a human one—helps us hold on prayerfully to the perfection that is innately man's as the child of God. We can affirm that he is entirely good, whole, sound, a spiritual idea untouched by any testimony of the material senses and completely free of all affliction. These spiritual facts help us see the nothingness of the material evidence confronting us right in the midst of what may seem to be a trying, long-standing illness.

Being aghast at symptoms, medical opinions, or even those

personalities we feel have caused us many heartaches is not seeing mortal mind's nothingness. Frankly, we're still too impressed with the human picture. We've stopped short of the mark, spiritual man, for we're still believing—in some measure, consciously or unconsciously—that man *can* be afflicted and, as such, can suffer and even die.

But he can't. No physical evidence or mortal speculation has ever been true of God's creation, including man. Until we start glimpsing the nothingness of material creation and start cultivating spiritual understanding, healing of chronic bodily illness may be delayed, even though humanly we feel we are doing all we can.

We might even end up asking, "Why do I have this to heal when I try to live such an exemplary life?" Christ Jesus took care of this kind of question when he answered his disciples' query as to why a certain man was born blind: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."¹

Do we really feel God's power made manifest in us? Are regular church attendance and daily study of the Lesson-Sermon really enlightening us? Or have they become rituals? Are we morally sound just because of following tradition? Or are we daily aware of man's sinless nature? Is increased spiritual understanding something we desire with our whole heart, or something we feel we should acquire out of duty?

If we let our spiritual inspiration decay, we can become so blinded by the symptoms of physical disease that our moments of real communion with God seem fewer and farther between. Whereas looking to God through the lens of spiritual understanding, seeing and then listening only to what He is revealing, helps us feel His power at work in our consciousness. This breaks the mesmerism of suffering. We become enlightened and inspired. We open our eyes—our spiritual discernment—wider than ever before, and we begin to recognize whatever the belief is that would alienate us from God. Staying only with the spiritual concept of man and expressing more joy and dominion in our lives gets us away from asking, "Why me?"

If we've been mistreated, persecuted, and hurt deeply, perhaps we feel justified in being contemptuous of our persecutors. But

such a viewpoint isn't going to help heal any situation, let alone a long-standing problem, which is the outward manifestation of wrong thinking. We need to honestly recognize erroneous thinking to be error, or evil, and no part of man.

No one, in his true being, is better or worse than anyone else. Everyone is perfect right now. Are we accepting this? Believing it? Are we discarding wrong, hateful, resentful, malicious thinking?

As we go farther into spiritual understanding, we break through the mesmeric suggestion that man is a mortal, sometimes good, sometimes bad. Through prayer we begin to take our concept of man right out of the realm of human comings and goings, personal adulation and contempt, and to place it entirely in the Father's hands. Then our view of others and our own health improves. Every genuine Christian Science healing verifies this statement.

We don't have to find it difficult to see this and do it. The old complaint "You just don't know what I have gone through" only postpones our inevitable waking up to ever-present good. We may indeed have gone through a lot, humanly speaking, but that never made the troubles real. Material existence is always a dream, always false. Until we see that, we haven't gone far enough in our spiritual understanding, no matter how fine a Christian Scientist we seem to be.

Mrs. Eddy writes: "The refutation of the testimony of material sense is not a difficult task in view of the conceded falsity of this testimony. The refutation becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side,—all teaching that the body suffers, as if matter could have sensation."²

Man is not a mortal, nor does he deal or dwell with mortals, nor can he be hurt by mortals. As we go farther in our understanding of God's man—immortal, spiritual man—we quit dragging our feet and use our spiritual capacities to see man as he really is. We let God's goodness sweep the scene clean. Mrs. Eddy writes, "Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick."³

What a joy it is to advance Spiritward, "whereby we discern the power of Truth and Love to heal the sick." To view the new scene, the new self, we must break with our past mode of thinking and begin each day desiring only to reflect more of God, more of Truth and Love. There's a need in the world today for us to become more active, living witnesses to Truth and Love, to steadfastly refuse to classify ourselves and others as virtuous or not, and to persistently love humanity, seeing man as he really is—the perfect idea of Mind. As Mrs. Eddy puts it: "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?"⁴

As we let our "gaze rest" in Mind, we'll know we're cultivating the spiritual understanding that heals. And we'll be on the right road to experiencing and witnessing quicker healings. Then, when the question "Have I gone far enough?" comes up, we'll know the answer. For we will see victories all along the way until our healing is complete.

¹ John 9:3; ² *Science and Health*, p. 396; ³ *Miscellaneous Writings*, pp. 1–2; ⁴ *Science and Health*, p. 264.

WILDERNESS

Into the wilderness
of material standards
went Jesus, to be tried.
He fasted;
never taking as legitimate
sophisticated ideas of happiness,
holding his simple ways
of service to his Father,
cultivating the hunger
for spirituality,
which the angels fed.

WILLIAM B. LYNCH

Progress for Our Children

GLORIA NOVAK CHRISTENA

Do we want our children to grow spiritually? Spiritual growth is the only real foundation for their genuine human progress.

Often, though, our children seem to us less than wholeheartedly interested in progressing spiritually, and we are tempted to become anxious or oververbal about it. We may even fear that if children don't conform to our own preconceived notions of mental and spiritual development their lives will be adversely affected. Sometimes our anxiety takes the form of preaching, nagging, and pressuring them—techniques almost guaranteed to have the wrong effect on independent, budding thoughts.

As the many species of plant and animal life on earth differ widely in their requirements for development, so individuals may need different experiences, different conditions, to bring out their full spiritual potential.

Actually, the most productive efforts we can make in promoting our children's spiritual progress are made within the quiet of our own consciousness. Our own clear, spiritual view of our children is the best assurance that we are advancing their growth, and it bears the additional dividends of giving us correct insights into their needs and enabling us to know what to say and when to say it.

Many times that means saying nothing at all! But when something needs to be said, the words will be most helpful if they come as a result of calm, uplifted spiritual reasoning. Years ago a Christian Science practitioner gave me wise counsel that has meant much to me as a parent: when a challenge comes up, lose no time in correcting your concept of the child and the situation. Results of this sound advice have proved it effective.

We should no more depend on the evidence of the senses to tell us of the spiritual progress that is taking place than we would

watch physical evidence to tell us how a healing is progressing. It isn't always possible to detect growth. In nature, the seed germinates unseen in the ground, and some seeds take much longer than others.

Of course, this is no argument for careless or cursory attention to our young people's spiritual needs. It is inconsistent to suppose that we must unselfishly provide for the physical and human needs of our children and neglect the even more important elements of spiritual care we are capable of giving them. We can become aware of the false claims that present themselves in the lives and minds of the children in our care and then conscientiously deal with these claims, knowing their unreality, their powerlessness. We should carefully, consistently, devote our thought to seeing each child as God knows him—innocent, safe, and whole.

It is helpful to separate the children, in our thought, from any sense of mortal parentage, knowing scientifically that human birth, genetic influences, genealogy, and personal traits or idiosyncrasies are no part of their inheritance or environment; that the sole determining factor of their character, constitution, and condition is God, the divine Parent, helper, and friend.

No elements of human history have power of themselves to act as cause in the lives of our children, and only our acceptance of them can give them the appearance of power. Our need is to reject the claims of psychological, environmental, or personal influences. We can do this on the scriptural authority that God alone creates and governs man and that His will for His creation is unqualified and unconditional blessing. To me, this is beautifully and reassuringly stated in the Bible: "For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head."¹ *The New English Bible* renders this as follows: "Thou dost welcome him with blessings and prosperity and set a crown of fine gold upon his head."

This scientifically correct knowing relieves our thought of fear and breaks the hold false theories may seem to have on us. Understanding the facts of man's being as the reflection of his creator, we can prove the powerlessness of mortal influences to determine the character or direct the careers of our children. This is particularly helpful if we feel that mistakes we have made as parents

have stunted our children's spiritual growth or caused them to express something less than their full loveliness and freedom as God's ideas.

The following admonition of Mrs. Eddy's regarding healing sickness is every bit as applicable to such a situation: "Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science."²

If a particularly pressing challenge comes along—if our child appears to stray from the path of purity or assumes attitudes of worldliness out of keeping with the standards he has been taught—this is neither a cause for alarm nor an excuse for condemnation. It can be regarded as a spur to greater dedication in our own example of the Christ ideal. Whatever would keep us from seeing the perfect man of God's creating right where that erring child seems to be—be it fear, anger, resentment, self-pity, mortal judgment, or pride—must be cast out of our thought. When the child's true, spotless nature takes form in our consciousness, the result will be healing.

The seeds of Truth we sow in our children's thoughts aren't words or sermons. They are seeds of our own clear concept of God and man—truths as native to the child's thought as to our own. These seeds have spiritual vitality. They grow. Nothing can stop them. Though we may be required to exercise great patience and persistence, we can finally see outward evidence of this growth.

To the parent anxious over his child's spiritual prospects, a promise in Habakkuk is immensely comforting. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."³ Or, as Moffatt translates freely: "The vision has its own appointed hour, it ripens, it will flower; if it be long, then wait, for it is sure, and it will not be late."

This is a divine promise. We can depend on it.

¹ Ps. 21:3; ² *Science and Health*, p. 418; ³ Hab. 2:3.

RADICAL STEPS

Matthew 14:23-32

You can call him what you like—
impetuous, brash, outspoken—
but once he recognized the Christ
and heard that command,
he did what the others didn't—
he stepped out onto the water and walked!
He didn't wonder, he didn't worry, he didn't wait—
he didn't even look to see if the others were behind him—
he just climbed out and walked.

Oh, I know! I know what you want to say—
that on Peter's part the story is a failure
because he floundered—but, friend,
because he had his vision fastened on the Christ,
that Christ caught him—reached through shrieking wind
and waves to uplift him beyond sinking doubt
and floundering fear.
That Christly rebuke was not because he had dared
to trust, but because he had not trusted even more!
Oh no, my friend, that short trip was a triumph!

And now, sailor, what about us?
When the going gets rough,
and the waves pile up,
and the wind is contrary,
and the command is "Come!"

which shall we do—
remain troubled and huddled and crying out,
or take those radical steps?

RICHARD HOWARD

God's Traffic Lights

Marjorie Bruce-Milne

"A boy at school," said Bill, "called the Ten Commandments out-of-date. I know they aren't, but I didn't know how to answer him."

The teacher in Bill's Christian Science Sunday School class thought this over and then said, "You could ask your friend whether the traffic lights in your city are unnecessary and out-of-date."

"Traffic lights?" Bill looked puzzled, as did the rest of the class.

"Why do we have traffic lights?" the teacher asked.

"To make sure we don't collide with other cars," answered Jane.

"So that all the drivers have a fair turn!" This from John.

"In a busy street," said Anne, "how would we know when it is safe to cross unless we had lights?"

"That's it exactly," agreed the teacher. "Even one person disobeying the signals, rushing through the red light, can be a danger to himself and others. Of course, there may be times when all of us, impatient to get somewhere, may feel the lights hold us back. But would any sensible person abolish traffic lights?"

"No," answered John, "I see what you mean. The rules in the Bible are like traffic lights. Green ones, like 'Love thy neighbour as thyself,' give us the go-ahead. The thou-shalt-nots, the reds, tell us when to stop for our own good and others'."

Their teacher opened the Bible. "Here's an interesting verse in Proverbs: 'The commandment is a lamp; and the law is light.'¹ The red lights are a protection. They prevent us from being hurt or from hurting other people. And the green lights give everyone a chance. Christ Jesus called this the second great commandment: 'Thou shalt love thy neighbour as thyself.'² The Ten Commandments help us do this. They're love in action. Mrs. Eddy says, 'Human law is right only as it patterns the divine.'³ The laws that give us our traffic lights are an example of the divine law applied to us here today. Does this make sense to you?"

Bill smiled. "We could call the Commandments God's traffic lights. Now all we have to do is go on green, and stop on red!"

¹ Prov. 6:23; ² Matt. 22:39; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 283.

Editorials



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NAOMI PRICE
Associate Editor

PETER J. HENNIKER-HEATON
Associate Editor

ALFRED F. SCHNEIDER
Associate Editor of the Herald

The Dynamics of Being

So much of our life is related to movement. Everything moves. Even the things we see about us and that seem still are rotating along with this planet. Our bodies and our machines move. When they do so concordantly, all is well. When not, we have troubles.

All that is real—which, according to the definition of Christian Science, is all that is purely spiritual—is moved by God, and to good ends. It is moved by the dynamism of being, the energies of Life. That which is apparently material is moved by material consciousness and is a concept of this supposed consciousness. It's liable to discord, accident, breakdown, death.

"God's interpretation of Himself," Mary Baker Eddy writes, "furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human. It interprets the law of Spirit, not of matter. It explains the eternal dynamics of being, and shows that nature and man are as harmonious to-day as in the beginning, when 'all things were made by Him; and without Him was not any thing made.'"¹ Our health and our experience in general go better as we understand through Science the divine Life, God, which moves, plans, and cares for all things.

We, individually or as a community, may go through phases in which there seems to be little movement. We may feel everything is sluggish, and that there are few changes, if any, for the better going on. This outlook is an evidence of materiality. The sluggishness of an economy or sluggishness of individual progress is a con-

cept related to the belief in matter and mortality. Carrying on our backs the deadweight of materiality hinders our moving and our advancement. Mrs. Eddy tells us, "It is their *materiality* that clogs the progress of students."²

But we can lay down our material sense of being and enjoy the abundant energies of divine Life. With resistless force these move obstructions—mental or physical—into oblivion. The endless ideas and systems of divine Life move and circle in eternal concord. But this movement is not immense and transcendent in the sense of being unrelatable to our small affairs. The power that moves the spiritual universe—that can shift mountains—can also move the apparently invisible and undetectable molecules of belief that sometimes seem to slow down our progress. The ideas of Life have inexhaustible momentum. Taking hold of these ideas, we find we're pulled through even the most troublous and critical times.

The beauty and encouragement of this passage of the Psalmist has made it familiar: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."³ But are we familiar with the dynamics of being implied in this passage? What is it that propels us and sustains our momentum in the walk through a shadowed time in our experience? The energies and the love of divine Life.

Concepts that don't derive from divine Life are therefore dead and always static. While divine Being is *still* in the sense of being immutable in quality and an eternal point of reference, Life and its ideas are never *static*.

True health is an idea of Life. Its dynamic appearing and presence are resistless. Its positive all-presence offers no option of a negative opposite—health is immortally real, illness is eternally unreal. A deep spiritual conviction of the nature of health rids us of belief of organs or limbs not moving when and as they should. This conviction is as applicable to beliefs of a dulled and uncreative mentality as it is to heart disease or glandular malfunctions. All that is real and true moves according to the laws of divine Life. The healings of Christ Jesus prove the divine dynamics. In spiritual truth, in which God is unending Life and man the manifestation of Life, no disease can emerge to break the laws of Life.

When the actions, events, and movements in our experience seem to be deficient or mistimed, we can utilize the teachings of Christian Science. This Science displays spiritual reality to us in such a way that the discordant, material appearance is controlled and eliminated. To put the matter simply, Science heals, and this is how.

Can material belief in disease, finiteness, mortality be active? The Science of Life shows that belief can only become active in self-destruction. It has no momentum. It cannot move against us. Material belief has no life. It has neither inertia to be overcome nor dynamism to be slowed and halted. It can't rush or dart or insidiously creep. Material belief can't move into or out of real existence. It has no being, no cause, no effect, no victim, no manipulator.

Our alive understanding of such spiritual facts helps material beliefs to surrender themselves to the action of divine Life. No material belief or lack or illness has such inertia that it cannot be moved away by the dynamic Science of Life.

We—Life's unfolding ideas—are alive, and we always will be. The "eternal dynamics of being" hold us in Life, move us with Life, sustain us with Life.

GEOFFREY J. BARRATT

¹ *Miscellaneous Writings*, pp. 258–259; ² *ibid.*, p. 156; ³ Ps. 23:4.

Expanding Our Expectancy

When we wake up in the morning and remember some good thing is planned to happen during the day, it is a pleasure to get going. The light seems brighter; the routine tasks are less burdensome; our feet have wings.

Expectancy of good is an important factor in our lives. It exerts a powerfully uplifting and expanding influence over us—that is, it does if it is God-inspired, for then it sets up a high goal of spiritual accomplishment and promises that with honest effort we can attain it. Expectancy provides a healthy focus for our

activity, hastens our progress toward true satisfaction and happiness, and makes life vital and worthwhile. If we seem to be going through a hard time—a tunnel experience of human existence—it provides light at the end to cheer us on.

When so much is at stake, we are wise constantly to check on our expectations and make sure we are holding in thought only good hopes that proceed from God, divine Mind, Life, Truth, and Love, rather than fears that come from a lack of understanding of Him. In fact, the hopes are the only expectations that truly exist—the only ones that are valid and can actually influence us, since God is the only cause. There is no other.

Yet anyone who has ever begun a sentence with “I expect” and completed it with a negative suggestion—as, for instance, “I expect I will fail the test,” or, “I don’t expect to be around by then”—must know that the belief of the carnal mind is that evil exists, good is limited and helpless before it, and the future may bear witness to this melancholy state of affairs.

Did the Psalmist have this unhappy situation in thought when he sang, “My soul, wait thou only upon God; for my expectation is from him”? He continued later, “Trust in him at all times,”¹ and this is what we all should do.

God, the one divine Principle, alone can show us what we truly are as His creations, and what we should expect to have revealed in our lives. God is eternal good, and Christian Science shows that it is not merely the attitude of a Pollyanna to expect to enjoy good eternally. The trustful response to a tale of woe, “I expect it will turn out all right,” if based on the understanding of God as divine Principle and His eternal goodness and power, can be the turning point. It can bring Christ, the light of divine Truth, into thought to restore harmony when good has seemed to be lost.

Similarly, the understanding of God as infinite Love can do wonders for humanity. Many people are limited in their expectations. Not taking into account the magnitude of divine Love, the source of real, spiritual being, they lack the vision of man’s actual greatness and grandeur as God’s reflection. They are satisfied to expect too little of themselves and for themselves. Asleep to the immense possibilities of the spiritual universe, they have nothing to encourage them to put forth the effort needed to bring out their

full potential. They may blindly overlook the vast ocean of good that is at hand and miss the opportunities which, if grasped, would lead to unimagined depths, breadths, and heights of satisfying accomplishment.

God is also eternal Life. When we wait upon Him to know what is our expected life-span, we must recognize that it is eternity. Man created by God, immortal Principle, cannot die or fade into obscurity. He must live and develop and display ever more of the endless qualities of God's being—forever. Even a glimpse of this truth must greatly increase our life expectancy here and now.

Mrs. Eddy writes in *Science and Health with Key to the Scriptures*, "Eternity, not time, expresses the thought of Life, and time is no part of eternity."² And elsewhere, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."³ Then why limit ourselves to an existence of a mere threescore years and ten, or maybe a little more? Why limit our usefulness and productivity to an even shorter period? Growth and development of infinite Life and the substance of spiritual being must go on eternally. We should expect it and cease imposing boundaries and horizons upon ourselves and others.

The real man doesn't develop for a period, reach a climax of accomplishment, and then go into a decline. No one should be satisfied with this humanly contrived and generally accepted pattern of growth, maturity, and success, followed by retirement, deterioration, and ultimate oblivion. With constant watchfulness we should guard our thought to keep it clear from such aggressive, mortally invented limitations.

In truth, the infinite idea that God expresses in man continues to develop ad infinitum. This is the more expansive expectation we all should cherish, and if we do, we will see in our human lives increasing evidence of broadening and rising until all beliefs of limitation are finally overcome and the true man emerges triumphant, unfolding forever in the consciousness of infinite, eternal good.

NAOMI PRICE

¹ Ps. 62:5, 8; ² *Science and Health*, p. 468; ³ *ibid.*, p. 258.

There's something you can do for one who's not yet a member.

If you know a student of Christian Science who isn't a member of The Mother Church yet, you can be a help and an inspiration to him.

You can share what Mother Church membership has meant to you and answer his questions about joining. You can keep application forms on hand to give when you find someone is interested. And you can offer to be the interviewer after he's completed his application.

Then, when he's experiencing for himself the blessings of belonging, you can rejoice in his progress and know you had a part in it.

Ask your branch church clerk for application forms. Or write us for them – we're always glad to hear from you.

George W. Ledbetter, Clerk

The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

Christian Science had been called to my attention over the years, but believing it to be a healing cult, I never followed up on the recommendations I'd been given. However, while I was employed as an airline stewardess, a Christian Scientist was transferred to the base where I was stationed. I asked her to tell me about Christian Science. She pointed out that it was a religion, and I was referred to *Science and Health with Key to the Scriptures* by Mary Baker Eddy for answers to my questions.

In a church I attended I'd seen literature that denounced Christian Science. So I was quite reluctant to read *Science and Health*. But I deeply yearned to know God, to be aware of His omnipotence in my present experience.

Mrs. Eddy assures her readers that God rewards righteous desire. She also says (*Science and Health*, p. 1), "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." So it proved to be in my case. *Science and Health* began at once to answer my many questions on atonement, resurrection, the Trinity, and the Holy Ghost. I saw that these are not mysteries of religion, as I had been led to accept, but present demonstrable truths essential to my understanding of my relationship with my Father-Mother God. This realization and acknowledgment brought about a healing of the need to wear reading glasses.

The change of outlook from matter to Spirit brought new insight and vision, with the result that I immediately had good eyesight.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I was surprised. I hadn't been seeking healing. I didn't even think I had need for a physical healing. It wasn't until I began to understand something of the teachings of Science that I realized how this healing took place.

In the Glossary of *Science and Health* there is a definition of "eyes." The first part reads (p. 586): "Spiritual discernment,—not material but mental." My sight was healed as I began to perceive the way of spiritual understanding. This healing was later confirmed when I had a physical examination to become a United States citizen and was told I had 20/20 vision.

The study of the Bible and Mrs. Eddy's writings has changed my whole way of thinking. Pills, ointments, medicines of various kinds were disposed of within weeks of this awakening. Since that time Christian Science has been my only source of guidance and healing.

I am humbly grateful for the teachings of Christian Science, for Christ Jesus' example and divinely inspired mission, and for the life of Mrs. Eddy.

(Miss) ELAINE TIERNEY
Chestnut Hill, Massachusetts



My first healing in Christian Science came about in the following manner. I was under a doctor's care for lung trouble. I had reached the point where I was able to do very little work, only the simplest household duties. We lived in an apartment, and when the tenant across from us saw my condition, she asked if I had ever thought of trying Christian Science. Frankly, I had no idea what Christian Science was, and I was very skeptical of it, but she persisted in telling me more each time I saw her.

In the next few weeks there was to be a Christian Science lecture in the city, and she invited my husband and me to go with her. I did not feel strong enough and declined the invitation, but my husband went and came home with a copy of *Science and Health* by Mrs. Eddy.

I began reading. At first it seemed abstract to me, but I kept on, a little each day, and finally I came to this statement (p. 361): "As

a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being.” Here was something I understood in a small measure. I pondered it for several days and then made up my mind to seek out a Christian Science practitioner. I didn’t tell my husband or my friend, but went to one listed in our city who was farthest from my neighborhood, hoping that I would not see anyone I knew.

The practitioner listened quietly to my tale of woe, and then asked me if I wanted treatment. To me the word “treatment” had always meant something physical, but she patiently explained that Christian Science treatment is prayer. When I agreed to the treatment, she handed me the Bible and asked me to read the twenty-seventh Psalm while she prayed. I remember the sense of peace that came to me as I read in the first verse, “The Lord is the strength of my life; of whom shall I be afraid?”

I went home feeling that I had found an answer. In the next few weeks the practitioner continued to give me prayerful help, and in a short time I was well. Soon after my healing we moved from that city and I was able to take a position. I joined the local branch Church of Christ, Scientist, and began to study Christian Science. This healing has remained permanent through the years. Later, in working for the United States Government, I was subject to an X ray each year and was always given a clean bill of health.

Last summer I was healed of the effects of a fall down a flight of stairs. I was visiting in my daughter’s home. When I found myself falling, I reached out to God with all my heart—declaring His presence and power. I prayed also that no action of mine would mar the serenity of the home or interfere with the plans the family had made. My daughter and grandson came to me. I asked them to let me lie quietly for a few seconds, which they did. I was then able to carry on with the family during a very active day. First we had to drive for an hour, which gave me time for continued prayer. We looked at houses all day. When we reached home late in the afternoon, I was in some pain in the ankle and knee and there was swelling. I then told my husband of the fall and asked him to pray with me.

The next morning the swelling had receded and I was able to wear my shoe. We were on vacation and the next ten days were

very active ones. I felt no ill effects and was so grateful that no one asked me how I felt. It was as though the fall had never occurred.

I am most grateful for the many healings and blessings that have come to me and my family as we gained a better understanding of our relationship to God.

(Mrs.) GERTRUDE R. ELEY
Virginia Beach, Virginia



In the Bible we read Christ Jesus' words (John 8:31, 32): "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

My first healing took place when I was twelve years old. I suffered from severe stomach trouble and could not retain food or liquid for days at a time. My family tried all kinds of material remedies for me but nothing helped. An aunt of mine asked my mother if she would like to try Christian Science for me and she agreed. In a short time I was out of bed and eating all kinds of food and retaining it. I then attended a Christian Science Sunday School and also a private school for daughters and sons of Christian Scientists. Up to that time I had very little schooling, but when my healing was complete, I attended school regularly.

I have had many proofs of God's care, for which I am most grateful. Many articles that appeared to be lost were recovered when the truth was declared that nothing is lost in divine Mind, as divine Love meets every need.

I have also experienced two cases of mental surgery. One was a healing of a carbuncle on my arm, and the other a healing of the effects of a bite from a black widow spider. The arm and finger were badly swollen and painful. I received treatment from a Christian Science practitioner for the condition in both instances. Mrs. Eddy tells us in *Science and Health* (p. 463): "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." These places opened and drained and perfect healings took place.

Recently I have put aside glasses that I used for reading. I am grateful to say that I can now see clearly to read the finest print

without glasses. Mrs. Eddy gives the following as part of her definition of "eyes" in *Science and Health* (p. 586): "EYES. Spiritual discernment,—not material but mental."

I can never express enough gratitude to God for Christian Science, for Christ Jesus, our great Master, and for Mrs. Eddy. Every day brings its blessing, and my daily prayer is that I can express more of this Christ, Truth. I have been a member of a branch church and The Mother Church for many years. I also am grateful for class instruction.

(Mrs.) RUTH PARKHURST LARGE
Laguna Hills, California



At one time I contracted to build two trawlers. One day during the construction, I fell to the ground from the deck of one of the vessels, a considerable height. During the fall I declared aloud, "God is Love." I was able to pick myself up and go about my Father's business as usual—the business of reflecting God in my daily life.

In analyzing this incident, what it was that had protected me in the fall and enabled me to go about my business, I realized it was the daily recognition of the truth of God and of man's reflection of God. This prayerful work had built up a "bank account" of spiritual ideas, and my need had been met. The reserve of spiritual ideas is built upon the rock of daily Christlike thinking. Mrs. Eddy, speaking of the ever-appearing spiritual creation of God, writes in *Science and Health* (p. 508), "But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product."

This incident of picking myself up unhurt from a fall occurred many years ago, and I have continued to walk with God, secure in His loving care.

I am also grateful for a recent healing, which took place in a Christian Science Reading Room where my wife and I serve each week. A shivering came over me, something I had never experienced before. I knew my true relationship as the perfect reflection of God, and I did not accept this false sense of shivering. Mrs. Eddy

writes (*ibid.*, p. 393): "Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man."

I began to analyze this powerful statement and realized it was not necessary for me to beg for anything but rather to claim this divine consciousness as it is divinely bestowed on me. I realized I was in a Christian Science Reading Room, and I could not be in a better place. The Reading Room to me is a veritable kingdom of heaven, as I have spent hours there in prayerful study. In *Science and Health* we find the definition of the "Kingdom of Heaven" (p. 590): "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." Here I was in this harmonious atmosphere filled with spiritual ideas, and I was one of them. It was not long before my body manifested perfect harmony and I was free.

After many years as a student of Christian Science, I am realizing more than ever before the need to begin each day with the recognition of spiritual perfection—to fill my thought with perfection. I endeavor to *see* perfection, to *voice* perfection. Then this glorious truth will be made manifest in me and healing takes place.

I am grateful to God, who sent us Christ Jesus, the Way-shower, who said (John 14:16), "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," and for Mrs. Eddy to whom was revealed divine Science, which is this Comforter.

LEONARD MARKS
Lighthouse Point, Florida



During the night on the mountaintop there had been a frost, producing a sparkling crust over the twenty feet of snow that lay there. A beautiful and unforgettable sight, as the dawn added a gentle rose tint to the carpet of glittering light.

I was standing outside a tiny log cabin, taking in the scene. To me it was incredibly beautiful, in spite of the mental anguish I felt

due to the state of my affairs. I felt utterly alone and was living on bare necessities, after a successful career. I had never attended a church voluntarily or shown the least interest in religion, but now I reached out yearningly and earnestly to God! In that sacred, silent moment I suddenly became aware of a pine branch beside my head, with each icy needle throwing out a spectrum of color. It seemed to call clearly and convincingly: "There is a design!" It was thrilling, and I began to feel the tingle of divine adventure, though still vaguely.

The realization of the spiritual fact as stated by the father in Christ Jesus' parable (Luke 15:31), "Son, thou art ever with me, and all that I have is thine," had not, as yet, penetrated my thought. But very soon, descending the mountain because my food supply was exhausted, I found myself in the office of a Christian Science practitioner. The truth shared with me I recognized as if I had always known it—this indeed was "the design."

At first my reading of *Science and Health* by Mrs. Eddy was labored, because personal difficulties obscured the meaning. Then one day, as I read, I saw its pure logic. Immediately pride, resentment, frustration, fell away. The awakening was exalting. Difficulties, even the most dire, were of no consequence whatever, compared to the spiritual truth in the book.

During the following days, although my circumstances had not changed in the least, I was happier than I had ever been in my life. Then a wonderful way opened for me to return to my former location—the scene of my earlier success and defeat—but this time to enjoy achievement based on the rock of Christ, Truth. I found interesting work, a better home than I had ever had, and more important, a church home—a branch Church of Christ, Scientist—with the opportunity for helpful activity, and with a great many other blessings. Best of all, I now had an understanding of God—the intelligent, creative Mind I had called out to on the mountaintop—an understanding demonstrable in daily life.

In her book *No and Yes* Mrs. Eddy confirms the result of quiet reaching out to God (p. 39): "The silent intercession and unvoiced imploring is an honest and potent prayer to heal and save." What clearer illustration of God's care in my individual experience could

there be! Mrs. Eddy writes (*Science and Health*, p. 574), "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

ARTHUR ROBERT PORTER
Carmel, California



It is with deep and humble gratitude I submit this testimony as a living witness to the healing power of Christian Science.

I was brought up in a home where there was love and trust but no formal religious training. After I was married and had two young children, my mother, whom I loved dearly, passed on from cancer. This was a great blow to me. Less than a year later I discovered a lump in one of my breasts. I had a copy of *Science and Health* by Mrs. Eddy at that time, but I had so little understanding of its contents that, in great fear, I vacillated between visits to a Christian Science practitioner and medical opinion from two doctors. The latter urged me to have immediate surgery. Several months went by and the physical symptoms became so frightening that surgery was finally resorted to. When the surgeon dismissed me, his final words were, "Young lady, you'd better get your chin up and keep it up!"

Our children had attended a Christian Science Sunday School for a short while. After I turned to surgery for healing, I took them to another church; but they begged to return to the Christian Science Sunday School. So they were permanently enrolled in the Christian Science Sunday School.

We moved to another part of the country. When the symptoms associated with the tumor reappeared in a most aggressive form, I again consulted a doctor. He suggested hospitalization and gave me a prescription for tranquilizers. Instead of following the medical advice, I finally turned wholeheartedly to God.

A sentence in *Science and Health* stood out, and my train of reasoning that followed so enveloped my consciousness that it obliterated the fear and pain. Mrs. Eddy tells us (p. 353), "All the real is eternal." I reasoned: Since pain and sickness are not eternal, they certainly cannot be real. I clung steadfastly to this. So much

so that I was more aware of this truth than I was of the temptation to look at the body. For a time I was able to do only the most necessary household tasks and I did not play any tennis, which I had enjoyed. I was very thin. No one outside my immediate family knew there was a problem. It was a number of months before weakness and fatigue no longer were present in my thought. During this time we joined other family members from the West Coast for a ski trip planned months earlier.

I was studying Christian Science daily and having treatment from a Christian Science practitioner. What stands out clearly now are the many instances of protection we all had, and in particular, the protection I had. I was saved from an imminent accident while driving. There was a fall while skiing, in which I slid down an embankment and stopped a few feet short of a large steel tower. These instances made me keenly aware of Love's protection.

For the spiritual lessons I learned while my healing took place, and for a practitioner's unceasing support and encouragement, I am unspeakably grateful. I learned that in limiting good to the form of a person in my mother, I was breaking the first commandment (Ex. 20:3), "Thou shalt have no other gods before me." I saw that it was only the testimony of material sense that said she suffered or went through a sorrowful experience, or that I could suffer or have a similar illness.

Along with physical healing, freedom from fear and spiritual enlightenment were the fruits of this experience.

There is no greater joy than to see our children, who have been totally free of the use of medicine or vitamins for ten years, grow to young adulthood relying on spiritual understanding to solve whatever difficulties arise.

My humble prayer is that I may fulfill, to the best of my ability, this standard of Christian Science (*The First Church of Christ, Scientist, and Miscellany* by Mrs. Eddy, p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

(Mrs.) MARILYN L. REASON
Oak Brook, Illinois

Words of Current Interest

Related to the Lesson-Sermon
for May 16, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Mortals and Immortals

A pool . . . having five porches (John 5:2)

The pool of Bethesda was probably a reservoir to collect the water of a spring—which may have flowed forth only intermittently and so was believed connected with the activity of an angel (see v. 4). Such pools were popular meeting places; in time of siege they were of crucial importance for the urban populace. This pool, enclosed by five porticoes, is thought by Lightfoot to be identical with Bezetha, spoken of by the Jewish historian Josephus.

This is a faithful saying (1 Tim. 4:9)

This observation occurs elsewhere in the epistle (1:15 and 3:1, for example) and reflects its intent to combat heresy in the Christian communities of Asia Minor. Apparently the points so highlighted were subject to abuse and

misunderstanding at this period.

Decapolis (Matt. 4:25)

Ten Greek cities located on major trade routes and highways throughout Palestine and joined in a loose federation.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13)

Modern translators have made various attempts to clarify the sense of this passage. Thus *The Twentieth Century New Testament* suggests, "Not to natural conception, nor to human instincts, not to will of man did they owe the new Life, but to God"; and Weymouth, "Who were begotten not by human descent, nor through an impulse of the flesh, nor through the will of a human father, but from God."

Immediately I conferred not with flesh and blood (Gal. 1:16)

The New English Bible reads, "without consulting any human being."

Ten virgins . . . went forth to meet the bridegroom (Matt. 25:1)

Joachim Jeremias points out that the customs depicted in the parable are authentic and even today observed in Palestine. The bridegroom may be delayed for hours while the financial terms of the contract are set; later there is dancing until the lamps and torches fail.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

GREATER LONDON—London (First, Chiswick): Church, Marlborough Rd., 2.30 p.m., Fri., June 4. "Are You Looking in the Right Direction?" (Rivas)

HERTFORDSHIRE—Watford: Church, Cassiobury Dr., 3 p.m., Sun., May 30.‡ "What's Your Greatest Need?" (Alton)

WILTSHIRE—Salisbury: Guildhall, Market Sq., 7.30 p.m., Tues., June 1. "Are You Looking in the Right Direction?" (Rivas)

FEDERAL REPUBLIC OF GERMANY

Konstanz: Steigenberger Insel-Hotel, Festsaal, Auf der Insel, 4 p.m., Sun., May 30. In German. "Ever Protected" (Schindler)

UNITED STATES AND CANADA

(Week of May 16 to 22,
and some earlier dates)

CANADA

ONTARIO—Sault Ste. Marie: Public Library, Centennial Rm., 50 East St., 3 p.m., Sun., May 16. "Who Do You Think You Are?" (Livezey)

UNITED STATES

ALABAMA—Gadsden: Church, 806 Walnut St., 8 p.m., Mon., May 17.‡ "Liberation Through Christ" (Anwandter)

ARKANSAS—Rogers: Bentonville High School, 402 N.W. 12th St., 8 p.m., Tues., May 18.‡ "Accept Only the True" (Heafer)

CALIFORNIA—Anaheim: Greek Theatre, Pearson Park, Lemon and Cypress, 3 p.m., Sun., May 16.‡ "The Evidence: True or False?" (Tyc)

San Diego (Fifth): Church, 4481 Estrella Ave., 8 p.m., Mon., May 17.‡ "The Evidence: True or False?" (Tyc)

CONNECTICUT—Hartford (Second): Church, 129 Lafayette St., 8 p.m., Tues., May 18.‡ "What Are Our Values?" (Gladhorn)

New Haven: Church, 691 Whitney Ave., 3.30 p.m., Sun., May 16.‡ "Ageless Youth" (Driver)

DELAWARE—Wilmington: Du Pont High School, 50 Hillside Rd., 8 p.m., Thurs., May 20. "What Are Our Values?" (Gladhorn)

GEORGIA—Atlanta (Fourth): Druid Hills United Methodist Church, 1200 Ponce de Leon, 8 p.m., Tues., May 18.‡ "Liberation Through Christ" (Anwandter)

Augusta: Church, 557 Greene St., 8 p.m., Mon., May 17.‡ "You're a Freeman!" (Linnig)

ILLINOIS—Berwyn: Church, 6751 Riverside Dr., 8 p.m., Thurs., May 20.‡ "The Liberating Protests of Truth" (Kenyon)

Geneva: Church, 111 S. Second St., 3 p.m., Sat., May 22.‡ "Christian Science: Its Healing Practice" (Kenyon)

Rock Island: Church, Seventh Ave. and 22d St., 8 p.m., Sat., May 22.‡ "Let There Be Light" (Williams)

Wheeling-Buffalo Grove: High School, 900 S. Elmhurst Rd., Wheeling, 3 p.m., Sun., May 16.‡ "Finding God's Direction" (Holmes)

IOWA—Des Moines (Second): YMCA, 101 Locust St., 8 p.m., Mon., May 17.‡ "Let There Be Light" (Williams)

Dubuque: Church, Ninth and Bluff Sts., 7.30 p.m., Tues., May 18.‡ "Safe in God's Care" (Williams)

Fort Dodge: Holiday Inn, 2001 U.S. Hwy. 169, S., 8 p.m., Mon., May 17.‡ "The Spiritual Viewpoint" (Correll)

IOWA (continued)

Ottumwa: Church, 2727 N. Court Rd., 8 p.m., Thurs., May 20.‡ "The Human and the Divine Economy" (White)

KANSAS—Junction City: Church, Fifth and Jefferson Sts., 3 p.m., Sun., May 16. "The Complete Man and Woman" (Heafer)

Larned: Church, Seventh and Main, 8 p.m., Thurs., May 20. "Where in the World Is God?" (McClain)

McPherson: Church, 201 S. Elm St., 8 p.m., Thurs., May 20.‡ "What Does It Mean to Be Saved?" (Pike)

Mission-Prairie Village: Church, 3920 W. 63d St., Prairie Village, 8 p.m., Fri., May 21.‡ "Why Spiritual Healing?" (McClain)

Olathe: Santa Fe Trail Junior High, 127th and N. Ridgeview, 3 p.m., Sun., May 16.‡ "Your Unlimited Opportunities" (McGrew)

Parsons: Church, 1519 E. Broadway, 8 p.m., Mon., May 17. "What Is Life?" (Heafer)

LOUISIANA—New Orleans (First): Church, 1434 Nashville Ave., 3 p.m., Sun., May 16.‡ "The Science of the New Man" (Anwandter)

MARYLAND—Baltimore (First): Technical High School, 1100 Mace Ave., 3 p.m., Sun., May 16.‡ "You're a Freeman!" (Linnig)

Towson: Church, 1 Maryland Ave., 8 p.m., Tues., May 18.‡ "Are You Resourceful?" (Linnig)

MASSACHUSETTS—Andover: Church, 278 N. Main St., 8 p.m., Fri., May 21.‡ "Protection Where Lions Lurk" (Wood)

Boston (Second): Church, 33 Elm Hill Ave., Roxbury, 3.30 p.m., Sun., May 16.‡ "Grow We Must" (Wood)

Milford: Memorial School, Walnut St., 8 p.m., Thurs., May 20.‡ "Protection Where Lions Lurk" (Wood)

Pittsfield: Church, 17 Wendell Ave., 3 p.m., Sun., May 16.‡ "Individualizing God's Power" (Pickett)

MICHIGAN—Iron Mountain-Kingsford: Masonic Temple, 300 S. Carpenter, Kingsford, 8 p.m., Tues., May 18.‡ "Who Do You Think You Are?" (Livezey)

Ironwood: Church, 315 E. Aurora St., 8 p.m., Thurs., May 20. "Who Do You Think You Are?" (Livezey)

MINNESOTA—Austin: YMCA, 704 N.W. First Dr., 3 p.m., Sun., May 16. "The Spiritual Viewpoint" (Correll)

Hibbing: Church, Third Ave., E. and 23d St., 8 p.m., Tues., May 18.‡ "Christian Science: Its Healing Practice" (Kenyon)

Minneapolis (Second): Church, S. 12th St. and Third Ave., 8 p.m., Tues., May 18.‡ "The Human and the Divine Economy" (White)

Minneapolis (joint lecture): Public Library, Heritage Hall, 300 Nicollet Mall, 12 m., Mon., May 17. "Christian Science: Its Healing Practice" (Kenyon)

New Brighton: Church, 1190 Long Lake Rd., 3 p.m., Sun., May 16.‡ "The Liberating Protests of Truth" (Kenyon)

St. Cloud: North Junior High, 1212 N. 29th Ave., 3 p.m., Sat., May 22. "Who Do You Think You Are?" (Livezey)

MISSISSIPPI—Gulfport: Church, 1517 21st Ave., 8 p.m., Tues., May 18.‡ See local notice for title. (Pike)

McComb: Church, Maryland Ave. and Howe St., 7.30 p.m., Mon., May 17. "Rise and Shine" (Pike)

MISSOURI—Brookfield: Church, 314 Linn St., 8 p.m., Fri., May 21. "Rise and Shine" (Pike)

De Soto: Church, 1326 S. Main St., 8 p.m., Thurs., May 20.‡ "The Evidence: True or False?" (Tyc)

Hannibal: Holiday Inn, U.S. 61 and Market St., 8 p.m., Sat., May 22. "What Does It Mean to Be Saved?" (Pike)

Kansas City (First): Church, Ninth St. and Forest Ave., 11 a.m., Sat., May 22.‡ "The Evidence: True or False?" (Tyc)

Mason Woods: Church, 750 S. Mason Rd., St. Louis, 8 p.m., Fri., May 21.‡ "Stay on the Beam" (Tyc)

Springfield: Century 21 Theatre, Battlefield Mall, S. Glenstone Ave., 11 a.m., Sat., May 22.‡ "The Human and the Divine Economy" (White)

CHRISTIAN SCIENCE LECTURES

NEBRASKA—Norfolk: Commercial Federal Savings and Loan, 602 Norfolk Ave., 3 p.m., Sun., May 16.‡ "The Human and the Divine Economy" (White)

Omaha (Third): Church, 22d and Browne St., 3 p.m., Sat., May 22.‡ "Where in the World Is God?" (McClain)

NEW HAMPSHIRE—Amherst (First, Milford): Amherst Middle School, Cross Rd., 3 p.m., Sat., May 22.‡ "How Secure Are You?" (Wavro)

Concord: Church, N. State and School Sts., 3 p.m., Sat., May 15.‡ "Protection Where Lions Lurk" (Wood)

Keene: Church, 74 Washington St., 8 p.m., Tues., May 18.‡ "Protection Where Lions Lurk" (Wood)

NEW JERSEY—Cranford: Church, Springfield Ave. and Miln St., 8.30 p.m., Fri., May 21.‡ "Ageless Youth" (Driver)

Trenton: Church, W. State St. and Richey Pl., 8.15 p.m., Thurs., May 20.‡ "Individualizing God's Power" (Pickett)

NEW YORK—Auburn: Church, 615 N. Seward Ave., 8.15 p.m., Thurs., May 20.‡ "Deathless Life" (Curtis)

Herkimer: Church, 312 N. Main St., 8 p.m., Fri., May 21. "Deathless Life" (Curtis)

Hudson: Columbia-Greene County College, Rte. 23, 8 p.m., Mon., May 17. "What Are Our Values?" (Gladhorn)

Kingston: Ramada Inn, Rte. 28 and Exit 19 of New York State Thruway, 8.15 p.m., Mon., May 17. "How Secure Are You?" (Wavro)

Liberty: Church, Buckley St. and Willey Ave., 8 p.m., Tues., May 18. "Individualizing God's Power" (Pickett)

Lynbrook: Church, Carpenter Ave. and Union Pl., 3 p.m., Sat., May 22. "Ageless Youth" (Driver)

New York (Eighth): Loew's Orpheum Theater, Third Ave. and 86th St., 11 a.m., Sat., May 22. "Ageless Youth" (Driver)

Olean: Holiday Inn, 2715 W. State St., 8 p.m., Tues., May 18. "Deathless Life" (Curtis)

Pelham: Church, Colonial Ave. and Wolf's Ln., 8 p.m., Tues., May 18.‡ "How Secure Are You?" (Wavro)

Salem (Society, Greenwich): Washington Academy, 3 p.m., Sat., May 22. "Deathless Life" (Curtis)

Schenectady: Ramada Inn, Nott St. and Maxon Rd., 10.30 a.m., Sat., May 22. "Protection Where Lions Lurk" (Wood)

Troy: Holiday Inn, Sixth Ave., 8 p.m., Mon., May 17.‡ "Your Right to Be Right" (Pickett)

NORTH CAROLINA—Salisbury: Church, 324 W. Liberty St., 8 p.m., Thurs., May 20.‡ "Liberation Through Christ" (Anwandter)

Tryon: Tryon Fine Arts Center, Melrose Ave., 8 p.m., Fri., May 21. "Liberation Through Christ" (Anwandter)

OHIO—Brecksville: Church, 10909 Chippewa Rd., 3 p.m., Sun., May 16.‡ "Deathless Life" (Curtis)

Centerville: Washington Sq. Cinema, 6151 Far Hills, 11 a.m., Sat., May 22. "Peace Is Individual" (Linnig)

Delaware: Asbury United Methodist Church, 55 W. Lincoln Ave., 8 p.m., Thurs., May 20. "Are You Resourceful?" (Linnig)

Youngstown (Second): Church, Parkcliff Ave. and Hillman, 8 p.m., Fri., May 21.‡ "God Is Where You Are" (Girardin)

OKLAHOMA—El Reno: Lucas Hall, 600 S. Bickford, 8 p.m., Tues., May 18. "Why Spiritual Healing?" (McClain)

Lawton: Lawton Public Library, Meeting Rm., 110 S.W. Fourth St., 8 p.m., Fri., May 21.‡ "The Spiritual Viewpoint" (Correll)

Oklahoma City (Third): S.O.C. Junior College, 777 S. May Ave., 8.15 p.m., Thurs., May 20.‡ "The Spiritual Viewpoint" (Correll)

Oklahoma City (Fourth): Ramada Inn, 1200 N. Eastern, 8 p.m., Mon., May 17.‡ "Why Spiritual Healing?" (McClain)

Ponca City: Church, N. Third and Chestnut Sts., 8 p.m., Thurs., May 13. "Let My People Go" (White)

PENNSYLVANIA—Chester: Church, 16th and Upland Sts., 3.30 p.m., Sat., May 22. "Individualizing God's Power" (Pickett)

Harrisburg: Church, 2147 N. Front St., 8 p.m., Tues., May 18.‡ "Ageless Youth" (Driver)

PENNSYLVANIA (continued)

Levittown: Community Rm., Oxford Valley Mall, U.S. Rte. 1, Langhorne, 8.15 p.m., Mon., May 17. "Ageless Youth" (Driver)

Philadelphia (Fifth): See local notice for place. 12 m., Fri., May 21. "Individualizing God's Power" (Pickett)

Phoenixville: Church, 1200 Main St., 8 p.m., Fri., May 21.† "What Are Our Values?" (Gladhorn)

Sewickley: Church, 222 Beaver St., 8.15 p.m., Mon., May 17.† "God Is Where You Are" (Girardin)

Stroudsburg: Penn Stroud Hilton Inn, 700 Main St., 8 p.m., Thurs., May 20.† "Ageless Youth" (Driver)

Warren: Church, 312 Market St., 3.15 p.m., Sat., May 22.† "God Is Where You Are" (Girardin)

Wexford: Church, Pearce Mill Rd., 8.15 p.m., Thurs., May 20.† "God Is Where You Are" (Girardin)

Wilksburg: Church, 1900 Graham Blvd. and Gaywood, 8.15 p.m., Tues., May 18.† "God Is Where You Are" (Girardin)

RHODE ISLAND—Providence (Second): Church, 244 Elmwood Ave., 8 p.m., Thurs., May 20.† "Time Enough" (Wavro)

SOUTH DAKOTA—Sioux Falls: Church, S. Minnesota Ave. and 14th St., 8 p.m., Mon., May 17. "The Human and the Divine Economy" (White)

TEXAS—Amarillo: High School, Bell and Fulton, 8 p.m., Thurs., May 20.† "Accept Only the True" (Heafer)

Dallas (Fourth): McFarlin Memorial Auditorium, Southern Methodist University, 3 p.m., Sat., May 22.† "The Complete Man and Woman" (Heafer)

Houston (Seventh): Church, 5740 San Felipe Rd., 8 p.m., Fri., May 14.† "What Does It Mean to Be Saved?" (Pike)

Waco: Church, 1101 Columbus Ave., 3 p.m., Sun., May 16.† Interpretation for the deaf. "Where in the World Is God?" (McClain)

VERMONT—Barre: Masonic Temple, 2 Academy St., 8 p.m., Mon., May 17. "Protection Where Lions Lurk" (Wood)

WEST VIRGINIA—Wheeling: Church, 14th and Jacob Sts., 3 p.m., Sun., May 16.† "God Is Where You Are" (Girardin)

WISCONSIN—Eau Claire: District One Technical Institute, 620 W. Clairemont Ave., 8 p.m., Fri., May 21. "Who Is Making Your Decisions?" (Williams)

Milwaukee (First): Church, 1451 N. Prospect Ave., 8 p.m., Thurs., May 20.† "Safe in God's Care" (Williams)

Milwaukee (Fourth): Church, 2519 E. Kenwood Blvd., 8 p.m., Fri., May 21.† "The Liberating Protests of Truth" (Kenyon)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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THE CHRISTIAN SCIENCE MONITOR (regular daily editions): An international newspaper published daily, Monday through Friday, except legal holidays, in English; available to subscribers worldwide; \$40.00 a year, \$36.00 nine months, \$24.00 six months, \$12.00 three months, 25c a copy.

THE CHRISTIAN SCIENCE MONITOR (international weekly edition): An international newspaper published weekly in English; not available to persons living in the United States, Canada, or Mexico; \$37.50 eighteen months, \$25.00 a year, \$12.50 six months, 60c a copy.

You may subscribe for these periodicals directly from The Christian Science Publishing Society in Boston or obtain them from a Christian Science Reading Room in your community.

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FORMER HOMES OF MARY BAKER EDDY

1908–1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1–October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

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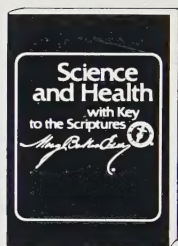
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